THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Acts react upon souls. Good acts make good men; just acts, just men; kind acts, kind men; divine acts, divine men. And there is no other way of becoming good, just, kind, divine."—DRUMMOND.

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DR. KARL G. MAESER—SOME OF HIS SENTENCE SERMONS.

FEW among the noble and great ones who have appeared among the children of men in these last days, and who have passed into the great beyond, have left more indelible footprints upon the sands of time than Dr. Karl G. Maeser, Utah's great pioneer educator. He was born of very respectable parents, in Meiszen, Saxony, Germany, January 16th, 1828. He attended the public school of Meiszen, afterward the Normal School at Dresden, and graduated from the latter in May, 1848. He became a teacher in one of the city schools of Dresden, and finally attained the position of head instructor in the Budig Institute.

Being an earnest seeker after and lover of truth, it is not surprising that Mr. Maeser received the glorious principles of eternal life revealed anew from heaven in these latter days through the Prophet Joseph Smith as soon as he heard them under the teachings of Elder William Budge, a missionary from Great Britain. He was baptized into the Church of Jesus Christ of Latter-day Saints by Apostle Franklin D. Richards, on the night of October 14th, 1855. Five years later he emigrated to Utah and at once took up his labors as a teacher of the youth of Israel. In 1867 he was called to preside over the Swiss and German mission, and while acting in that capacity he conceived the idea of publishing a periodical for the

benefit of the saints in that land. *Der Stern* soon after made its appearance; it has been of incalculable benefit to the mission, and is a monument to the wisdom and inspiration of its founder.

In 1876 Dr. Maeser was called by President Brigham Young to go to Provo and organize the Brigham Young Academy, now the Brigham Young University, one of the finest educational institutions in the State of Utah. In the course of time several other Church schools were established and Dr. Maeser was appointed general superintendent over them.

Every one of Brother Maeser's students—and he had thousands of them—loved him, and well they might, for he loved every one of them. While he was principal of the Brigham Young Academy an incident took place which reveals the soul and character of that great man:

In the southern part of Utah lived a poor widow and her son. The latter was a wild and reckless youth, frequently getting into trouble and causing his mother much sorrow. He was considered "the terror" of the town in which he lived. The bishop of the ward and his counselors met one evening to consider his case. They decided, provided the young man were agreeable, to send him to the Brigham Young College at Provo. They had two objects in this: first, to get rid of him, and second, to reform him. They offered to pay the expense of his tuition.

When the proposition was submitted to the young man and his mother they accepted it, and in due time the "prodigal son" was enrolled among the students at the Brigham Young College. One look at him convinced his schoolmates that he was a fellow not to be trifled with. He came to college with his text-books under his arm and a six-shooter in his hip pocket. He did not take kindly to his new surroundings. He felt like a young, wild colt being tamed and trained to work in harness.

He had been in school about a week when he "broke out" and had a row with his teachers. The latter went to Superintendent Maeser and apprised him of the actions of the incorrigible, and recommended that he be dismissed immediately. Brother Maeser sat in silent meditation for a few minutes and then he said: "Go back and bear with him a little longer. He is the son of a poor widow; all her hopes are centered in him; she knows her boy better than we do; she is hoping and praying that some day he will be led to see the folly of his ways and turn round and begin to lead a new life. She has written me several letters concerning him, pleading with me to try and save him. I have promised her that I will do my best, and I shall keep my promise. Give him another trial."

The teachers returned to their classes to carry out the advice of their master. But they utterly failed in their efforts to bring that bold and defiant spirit under control. At the end of another week they were in their master's room again, laying before him two pro-

positions. One of them was that he dismiss the young man at once; the other, if he refused to do so, they would immediately tender their resignations. "He is a terror," said one of the instructors; we have tried our best but can do nothing with him." "Send him to me," said Brother Maeser.

A few minutes later the young man entered the principal's room. "Did you send for me?" he asked in an angry, insubordinate tone of voice. "I did," replied the able instructor; "I have sent for you to tell you that you leave this institution to-morrow." "All right," replied the daring youth and he turned and left the room.

In the middle of the night Brother Maeser awoke from his slumber. His thoughts at once turned to the wayward young man whom no one had been able to control and who was going to be expelled from the college that day. He thought of the poor widow and of her pleadings with him to try and save her boy. Arising from his bed, he knelt down and laid the matter before the Lord. This was the substance of his prayer: "Dear Father, there is a young man in our school that we are unable to handle. We have tried our best and have failed. If there be any way by which we can save him, for the Savior's sake make it known unto us, and we will give to Thee the praise, the honor and the glory."

"I failed to derive any satisfaction from my petition," said Elder Maeser afterwards, "and I concluded that the Lord had also given him up."

About ten o'clock the next morning, as Brother Maeser sat in his office, a knock was heard at his door. "Come in," he called, and the "black sheep" entered.

"Well," said the president of the institution, "what do you want?"

The young man drooped his head and asked, "Can I speak to you for a moment, Brother Maeser?"

"Certainly," answered the latter.

"With choking voice the young man said, "You are not going to turn me out to-day, Brother Maeser, are you? Won't you give me one more chance?"

Jumping to his feet and stretching out his arms to the wayward youth the loving teacher exclaimed: "Come to my arms, my boy; God bless you, I will give you, not one chance, but a thousand chances!" And the master and pupil fell on each other's necks and wept.

That was the turning point in the young man's life. He applied himself with such diligence to his studies that more than once Brother Maeser had to warn him against overworking himself.

"What became of him?" you ask. The last time we heard of him he was acting as counselor to the bishop who some years before had written to Brother Maeser to take him out of his ward. He, with tens of thousands of others, lives to-day to bless the memory of Karl G. Maeser.

On February 15th, 1901, this grand old master laid down his work on earth, to take it up again in a higher and holier sphere. On the anniversary of his birthday, January 16th, 1908, the board, faculty and student body of the Brigham Young University, accompanied by a large concourse of friends, repaired to Temple Hill, Provo, Utah, where a splendid Maeser-Memorial Building, in connection with the above-named institution, and erected by public subscription, was dedicated with impressive ceremonies. It is a grand, imposing monument to the memory of a man who devoted his entire life to the education and salvation of the children of men.

The following are some of Brother Maeser's sentence-sermons, which appeared in a souvenir number of the *Brigham Young University Quarterly*, published in February last, several copies of which were received at this office a few days ago, for which we return our thanks:

Infidelity is consumption of the soul.
Be yourself, but always your better self.
The Lord never gets in debt to any man.
The Lord never does anything arbitrarily.
Make the man within you your living ideal.
Everyone's life is an object lesson to others.
My word shall always be as good as my bond.
Authority must be an iron fist in a velvet glove.
Say to your soul: "Let no unclean thing ever enter here."
One who has lost the Spirit of the Lord is dead spiritually.
Let your first good morning be to your Heavenly Father.
A man without character is like a ship without a rudder.
I would rather lose my right arm than break my word of honor.
If it shall please my Heavenly Father, I will be a teacher in heaven.
It is not so much what a person says, but what makes him say it.
A laudable ambition to excel is an indispensable requisite to success.
When I listen to a sermon, I have my ears open to the doctrine only.
No man shall be more exacting of me or my conduct than I am of myself.
He that cheats another is a knave; but he that cheats himself is a fool.
Our patriarchal blessings are paragraphs from the book of our possibilities.
Boys, when you are tempted to go into a saloon, think of me, your teacher.
We go to the East for learning; but the East will come to the West for wisdom.
No righteous rules, however rigid, are too stringent for me; I will live above them.

Eagerness to earn bread and butter has overshadowed many a golden opportunity.

School is a drill for the battle of life; if you fail in the drill you will fail in the battle.

I would rather trust my child to a serpent than to a teacher who does not believe in God.

The good angels never lose an opportunity of calling attention to something good in everybody.

All our prayers are addressed in the handwriting of the heart, readable to God and ourselves only.

Youth demands recreation, and if it is not provided in high places, they will seek it in low places.

The truly educated man will always speak to the understanding of the most unlearned of his audience.

If you learn only the fraction of the A of a principle, practice at once that fraction you have learned.

What we did before we came here conditioned us here; what we do here will condition us in the world to come.

It is our privilege to be so fastened to our line of duty that we cannot be turned away by the strongest current of temptation.

Everyone of you, sooner or later, must stand at the forks of the road, and choose between personal interests and some principle of right.—W. A. M.

LETTERS TO THE "CHRONICLE."

THE following letters, all from non-"Mormons," appeared in the *Manchester Chronicle* of Sunday, July 12th, but in an obscure place and with headings that gave no indication of their reference to the "Mormon" question. The editor announces that these will close the discussion. It should be understood that numerous communications in refutation of Sinclair's absurd articles were received by the *Chronicle*, but not permitted to appear, and that those that were given space were mutilated and curtailed so that much of their force was suppressed. The evidence grows that the pretended letters from Salt Lake City which caused so much bad feeling against the Latter-day Saints, were concocted by a person who was never in that city, and that they were in all probability manufactured in the city of Manchester:

Why They Don't Come Back.

Sir,—I am not a Mormon, but I have lived in Utah for two years, have worked and lived with Mormons, and my honest opinion is that I never associated with a better, kinder or more honorable set of people. Regarding Mr. Sinclair's remarks about people not being able to return to England there are not many who want to

return when they have once got used to the place, especially the working-class, the prospects are so much better than they are here. People do have a chance to get a home of their own out there. I see Mr. Sinclair admitted that the women are better cared for in Utah than they are here, and that means a good deal. I was in Salt Lake City for two years and I never saw a drunken woman. I believe that if every denomination looked after the poor like the Mormons do we should not see so many children crying out for food. It is my firm opinion that the Mormons are not the corrupt people the public in general imagine them to be.

Nottingham. ARTHUR ROBINSON.

£200 for Proof.

Sir,—Mr. Sinclair is evidently not aware that there is a gentleman named Peet, a resident of Salt Lake City, who is not a Mormon, but a Methodist, who has published to the world that if anyone will prove that there has been one single polygamous marriage since the year 1890, amongst the Mormons, he will give them a thousand dollars. All Mr. Sinclair has to do is to prove his case, and the money is his.

Nelson. EUGENE HINDLE.

Made the Desert Blossom.

Sir,—Permit me as one who lived about two years in Utah, to take issue with some of the findings of your contributor. Industry, sobriety, and a striking display of what might be styled Old Testament morality prevail amongst these peculiar chosen people of a new land. During my stay there I passed through districts where all was parched and hot, only to find on a subsequent return that Mormon thrift and enterprise had turned sage brush aridity into smiling gardens teeming with the promise of a plenteous harvest. In the towns of these people I have found practically an entire absence of the vices which have made the centres of the Gentiles so very undesirable. Living in Salt Lake City district during the period in which the anti-polygamy policy of the United States was manifested by the repressive presence of whole brigades of troops in the capital of Mormondom, I was strongly reminded of the patient virtues of those singular people who, unvanquished by persecuting intolerance, were driven westwards from New York State to Illinois and thence across the "Great Desert" to the wilderness of Utah. In this last stronghold of theirs they figure as pioneers of a civilization that in many vital respects makes our own but a whited sepulchre.

Dublin. W. J. PURCELL.

SAD DEATHS.

YESTERDAY morning a telegram was received at this office from President Serge F. Ballif, of the Swiss and German mission, announcing the death, by drowning, at Konigsburg, of Elder Burdette P. Burdette, of Salt Lake City, Utah. Up till the hour of going to press no further particulars of the sad event had been received. Elder Burdette arrived in this city on May 17th, 1907, and immediately proceeded to his field of labor in the Swiss and German mission. News of the unfortunate occurrence was cabled to the First Presidency, who will convey the sad tidings to the young man's parents at Salt Lake City. They have our most sincere and heartfelt sympathy in their bereavement.

IMMEDIATELY following the announcement of the death of Elder Burdette came the report of the death of Brother John W. Beeley, of Stockport, who, with his wife and family, were booked to sail for Zion on Saturday next, per s.s. *Republic*. Brother Beeley and his wife were baptized into the Church on the 8th inst. by their son, Arthur, and the family at once began to make preparations to go to the gathering place of the saints. On Tuesday morning last Brother Beeley left home to pay a parting visit to a relative, who resides some distance from Stockport. Shortly before noon the remains of our deceased brother were found on the railroad line near Northenden station, having apparently been run over by a passing train. Neither the driver nor the fireman of the train which ran over Brother Beeley had seen him on the line, and it is believed he must have appeared on the track just as the train was passing, possibly from the steps leading down from Northenden Bridge to the field-path towards Gatley. The exact scene of the fatality was at Faulkner's Bridge on the Baguley side of Northenden station. In his pockets were found a new watch and ten shillings in cash, a bottle of lung tonic, a recipe for a cough mixture, and several papers containing copy-book headlines. Under one of these, bearing the maxim "Cleave to that which is good," was the name J. W. Beeley. To Sister Beeley and her sorrowing children we extend our tenderest condolence, and pray the Father to grant unto them the Comforter to soothe their sorrow, and to heal the wounds caused by the sad death of the loving husband and father.

THE right-minded man, ever inclined to righteous and lawful deeds, is joyous day and night, and strong, and free from care. But if a man take no heed of the right, and leave undone the things he ought to do, then will the recollection of no one of all his transgressions bring him any joy, but only anxiety and self-reproaching.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 16, 1908.

"MORMONISM" AND "THE FALL."

One of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints is thus stated: "We believe that men will be punished for their own sins and not for Adam's transgression." A sectarian preacher, who poses as a high authority on theological questions, has undertaken to show that this is false doctrine and contrary to scripture and experience. He maintains that in consequence of the Fall all mankind are punished irrespective of their own acts, refers to the fact that death comes to infants as well as to adults, and argues that therefore his contention is right and the Article of Faith here quoted must be wrong.

Any careful reader will perceive that future punishment is referred to in that article. It does not say men are not punished for Adam's sin; it says they *will not be* punished for it but only for their own transgressions. This being pointed out and it being explained that in the great universal judgment all mankind are to be judged "according to their works," and that the scriptures so declare in many instances, the objector charges that this is trying to "wriggle out of the contention that 'Mormonism' denies the Fall," by referring this article to the final judgment, and he adds: "Nobody teaches that at the final judgment men will be condemned for Adam's sin."

We touch on this matter so that if any of our people are met by similar contentions, they may understand the position taken on the subject of the Fall and its consequences by a very great number of religious people and particularly by the Established church in this country. Article 9 of the Articles of Religion of the Church of England is as follows:

Of original or birth-sin: Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.

This view of the effects of original sin is entertained by many other sects which have sprung out from the Established church,

and the doctrine of justification by faith alone in the Atonement of Christ follows it, leaving all persons who do not have that faith to be subjects of "God's wrath and damnation," not alone for their individual transgressions, but for "the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam." Thus future punishment is predicated upon this "infection of nature," as it is called. And it is declared in following Articles of Religion that man cannot by his own natural strength and good works turn to faith and calling upon God; that good works done "before the grace of Christ and the inspiration of His spirit are not pleasant to God, but they have the nature of sin." Deliverance from the damnation which is thus made a consequence of Adam's Fall, it is further contended, is vouchsafed only "to those whom God hath chosen in Christ" while the rest are "under sentence to a most dangerous downfall, whereby the devil does thrust them either into desperation or into wretchlessness of most unclean living no less perilous than desperation (Articles 10 to 17).

Thus the position assumed by the objector that there is no need for the statement that "men will be punished for their own sins and not for Adam's transgression," because nobody teaches that they will be, is untenable and his deduction falls to the ground. But in any case that is one of the Articles of our Faith, and it is in consonance with common sense as well as with scripture. Man is an intelligent being with power in himself to do good or to do evil, and he is therefore responsible for his acts and will be judged accordingly. This is proven by experience and is set forth clearly in Holy Writ.

But how about the effects of the Fall? Adam trangressed the commandment of God not to partake of the fruit of a certain tree, and the penalty of his disobedience was death. This was of a twofold nature—spiritual and temporal. The spiritual death that he suffered was banishment from the presence and companionship of God, who is the source of life and light and joy. The temporal death was that which is the wages of sin and has come upon all mankind in natural sequence. On natural principles that death came to all the posterity of Adam. And the tendency to evil was transmitted, but not so as to compel the committing of sin. Man's agency was left to him with power to do right or wrong according to his choice, and with access to the Spirit of the Lord which leads to that which is good.

In a certain sense it may be argued that this death is punishment; but it is not so in the sense of that future punishment to come after the judgment. Indeed, it is really a blessing in disguise. It is essential to man's future happiness that he shall understand unhappiness; to appreciate light he must experience darkness; to fully enjoy eternal life he must pass through death. The knowledge of good and evil brought by the fall is a priceless blessing,

and will be so comprehended when the glories of eternity are entered into. As the temporal death is universal so is the redemption therefrom. "As in Adam all die, even so in Christ shall all be made alive." The effects of the Fall are only temporary; the redemption therefrom will be permanent; therefore they are not really and truly to be ranked as punishment. They are educational; they are for experience; they are to fit mankind for immortal and happy existence.

Out of apparent evil our Eternal Father will develop good. "All things have been done in the wisdom of Him that knoweth all things. Adam fell that men might be, and men are that they might have joy," and the Messiah came in the fulness of time to redeem the children of men from the Fall. That is declared in the Book of Mormon and it is God's truth. Thus the statement made by the objector that the "Mormons" do not believe in the Fall, but that they deny it, is untrue, like most of the charges hurled against them by religious opponents.

Belief in the Fall is coupled in our creed with belief in the Atonement. They are linked together in our faith. One is consequent to the other, and was made necessary thereby, and they are equal in their effects. Death came by Adam, the resurrection comes through Christ. As death passes upon all the posterity of Adam, so the Atonement for that sin wrought out by Jesus Christ will bring the resurrection to all of Adam's race, the good and the bad, the small and the great, every one that breathed the breath of life and died will be raised from the dead and be in a position for judgment according to his own deeds.

There is nothing for man to do in the work of redemption from the grave, except as to the kind of resurrection to which he will be entitled. Christ has done that work alone. By one person came death, by one comes the resurrection from the dead, but there will be different grades and times of resurrection, and there are bodies celestial, bodies terrestrial, bodies telestial and their glory differs in degree as their works have differed. This, however, will be a matter for the judgment. Each individual will receive that for which he has prepared himself by his own works, and herein is the doctrine of salvation from personal transgressions.

While there is nothing for man to do to gain a resurrection, for Christ has done that, there are some things for man to do in order to obtain salvation from his own sins and an exaltation in a kingdom of glory. There are conditions required on which sinners may obtain the benefit of Christ's Atonement. These are faith in Him as the Son of God and the world's Redeemer; repentance, which is a turning away from sin; regeneration in baptism, which is immersion in water for the remission of sins; the reception of the Holy Ghost by the laying on of hands, each ordinance being administered by men having divine authority; the keeping of Christ's commandments and living by every word that proceeds from the

mouth of God; endurance unto the end of mortal life in the ways of the Lord, and walking in the light as He is in the light.

These are essentials to an entrance into the celestial kingdom where dwell the Father and the Son and the Holy Ghost and the holy angels and all the sons and daughters of the Most High who attain unto perfection. All the rest of the race will have places for which they have become prepared, in the many mansions of the Father's kingdom, or in the places reserved for the devil and his angels in the doom of darkness and sorrow until they have paid the uttermost farthing.

We believe most empatically in the Fall and its effects. We also believe fully and joyfully in the Atonement and its results, and see in both the wisdom, foreknowledge and eternal purpose of the Father of us all, to whom be glory and obedience and dominion forever through Christ Jesus our Redeemer.

C. W. P.

Do not think of your faults, still less of others' faults; in every person who comes near you, look for what is good and strong; honor that; rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves when their time comes.—RUSKIN.

A New Tract.—"The New Birth, As Taught by Christ and His Apostles," is the title of a four-page tract just published at this office and which is recommended to the elders laboring in the European Mission. It is from the pen of Elder William A. Morton, associate editor of the MILLENNIAL STAR, and shows in a clear and convincing manner the necessity of the new birth—the baptism of water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. Price, 1s. 3d. per thousand.

President Penrose's Reply to the "Sunday Chronicle."—It is exceedingly gratifying to see the spirit of fairness towards the "Mormons" that is being exhibited by thousands of England's citizens. There was a time, not many years ago, when only one side of the "Mormon" question—the side of its opponents—would be heard, but of later years people have manifested a desire to hear what the Latter-day Saints have to say in their own defence. This was particularly noticable during the recent controversy in the *Manchester Chronicle*. In the July 2nd issue of the MILLENNIAL STAR the editor replied to the two letters which appeared in the *Chronicle* on June 14th and 21st, and which, it was said, were written by a special correspondent at Salt Lake City. There has been such a demand for the STAR containing President Penrose's answer that we have found it necessary to print the editorial in tract form. These are now on sale at the mission headquarters, price 1s. 3d. per thousand. Missionaries desiring a supply are requested to send in their orders promptly.

FROM THE MISSION FIELD.

Releases.—Elders John J. Hendry, Sheffield, and Walter M. Jones, Newcastle conference, were honorably released and sailed for home July 9th, 1908, per s.s. *Arabic.*

District Meetings.—The elders in charge of the Batley branch are stationed at Morley, and have spent the past three months tracting this neighborhood. As a result of their efforts thirty strangers attended two special district meetings held in the Morley Co-operative Minor Hall, on Sunday, July 12th, 1908, and manifested marked interest in able discourses upon the first principles of the gospel given by the elders present, A. K. Chatfield, clerk of the Leeds conference, D. L. Kerr, and Nephi Gledhill. Twenty of the saints were present from Batley branch, about four miles distant, the services there being closed for this occasion. The first meetings in Morley have scored a decided success, and betoken a bright outlook for the establishing of an additional branch in the Leeds conference.

Arrivals.—The following elders arrived for Europe per s.s. *Republic*, July 11th, 1908: Clement L. Rawlins, John M. Bernhisel, Jr., Lewiston; Wilford N. Moses, Smithfield; Bertrand T. Pond, Logan; Vincent Bennion, Taylorsville; Isaac A. Packer, Shelley, Idaho; Walter A. Sells, John C. Hall, Nephi; Ralph H. Jones, Provo; John G. Sharp, Union; Henry Watson, Herman F. Hansen, Frank Meads, Salt Lake City; George W. Perry, Robert L. Heyborne, Cedar City; Joseph T. Wise, Mount Pleasant; Frederick J. Price, Paris, Idaho; Jens D. Nielsen, Manti; Hans Christian Hansen, Weston, Idaho; Charles A. Lindstrom, Santaquin; Emil W. Weed, Raymond, Canada; Joseph A. Brockbank, Spanish Fork; Edmund L. Smith, Murray; Albert Hofer, Blackfoot, Idaho; George E. Jorgensen, Castle Dale; Joseph H. Gwilliam, Rexburg, Idaho.

Appointments.—The elders who arrived for the British mission, July 12th, have been appointed to labor in the following conferences: Clement L. Rawlins, Wilford N. Moses, Birmingham; John M. Bernhisel, Jr., Bertrand T. Pond, Vincent Bennion, Liverpool; John G. Sharp, George W. Perry, Joseph T. Wise, Irish; Ralph H. Jones, Henry Watson, Frederick J. Price, London; Walter A. Sells, Leeds; John C. Hall, Sheffield; Isaac A. Packer, Newcastle.

Successful Socials.—On Tuesday evening, June 30th, a very successful social was held in honor of Elder Walter M. Jones, who returned home on the 9th inst. The many saints and friends of the West Hartlepool branch (Newcastle conference) united themselves together in showing respect to this faithful servant of the Lord. There were over one hundred and fifty in attendance, in-

cluding President Caldwell and seven traveling elders. A very enjoyable time was spent. Elder Jones was the recipient of a beautiful silver-mounted manicuring set.

On Saturday evening, July 11th, a large gathering of saints and friends assembled in the saints' meeting hall, Preston, to tender Elder F. E. Wadsworth a farewell social, prior to his leaving for home. An excellent "tea" was served at 5:30, after which an entertaining program was rendered. President Thomas S. Gregson, in behalf of the saints and friends of the branch, presented Elder Wadsworth with a handsome present as a token of their love and esteem.

Baptisms.—Elders A. Manwaring and N. F. Bullen report the following: "A quiet but impressive baptismal service took place at the Heywood Public Baths, on Friday evening, July 3rd, when four members were added to the Rochdale branch (Manchester conference), Elders A. Manwaring and N. F. Bullen officiating Confirmations took place at fast meeting the following Sunday. We are feeling well in our work and the branch is in good condition."

Another member was added to the Preston branch (Liverpool conference) on July 11th, 1908. The baptism took place in the Public Baths, Preston, Elder F. E. Wadsworth officiating.

A baptismal service was held in the Stockport Baths, Stockport (Manchester conference), July 8th, 1908, when seven members were added to the Church. Elder Robert Blain and Elder Arthur Beeley officiated. Three of the converts were from Hyde branch and four from Stockport branch.

On Sunday last, the 12th inst., a baptismal service was held at High Street Turkish Baths, Birmingham. About one hundred and twenty-five saints and friends assembled to witness the ceremony. President William E. Corbridge addressed the assembly, showing the essentiality of this ordinance of the gospel of Christ, and exhorting the saints and new converts to be faithful in keeping the sacred covenants which they had entered into with the Lord. The ordinance of baptism was then administered to thirty-eight persons, President Corbridge, Elders Le Roy Dixon, Donald S. Priestley, Mark H. Preece, Le Roy Hull, and Leonard Peterson officiating. Thirty-three of the converts belong to the Birmingham branch and five to the Warwick branch. Confirmations took place at the afternoon service.

President T. J. Bennett reports that three members were added to the Belfast branch of the Irish conference on Sunday last, the 12th inst. The ordinance was performed in the baptismal font in the Saints' new hall, 40 Donegal Street, Elder George H. Le Cheminant officiating.

On the 11th inst., at the Townhead Baths, Glasgow (Scottish conference), a baptismal service was held. About twenty saints

and friends were present. After singing and prayer, Elder William H. Russell spoke briefly on the essentiality of the ordinance of baptism. Three souls were then added to the Church, Elder A. J. Richards officiating.

More Testimonies.—Sister Annie Ascough, Chester, writes: "While attending a fast and testimony meeting of the saints, some time ago, I wanted to arise and bear my humble testimony to the truthfulness of the gospel, and to speak of the blessings which it has brought to me, but my heart was so full that I could not get up, so I decided to send these few lines to the STAR: In Feburary, 1907, an elder called at my home and gave me some tracts. I read them and became very much interested in the doctrines which they contained. He paid other visits to my home and presented me with other literature. As I studied the gospel, I began to look back on my life, and saw that I had been very careless concerning my eternal salvation. I worried so much over this that I became ill, and had to get the services of a doctor. He told me I had something on my mind that was worrying me and making me ill. I decided to be baptized and to begin a new life. I received the ordinance at the hands of an elder of the church on the 22nd of July, 1907, and I rejoice in the testimony of the truth which I have received. I pray that I may never do anything that would cause me to be expelled from the church. When I used to attend services in the Church of England I derived no benefit from them; they were, to me, a dead form, without spirit and life. But when I go to a meeting of the Latter-day Saints I come away very much strengthened by it. Several of my friends and relations are very much surprised and sorry that I have united myself with the 'Mormons,' but all that I am sorry about is that I did not join them years ago. I thank God for showing me the true gospel, for I feel and know that 'Mormonism' is the true Gospel of Christ."

We have received the following letter from Mr. Thomas Rust Thalbourn (Norwich conference), expressing his thankfulness to the Lord for his restoration to health through the administration of His servants, the elders. The writer is not a member of the Church, but is very kindly disposed toward the Latter-day Saints: "On the 20th June, 1908, I met with a very serious accident, being thrown head first from a load of hay, while at work, which gave me a fractured skull. There was very little hope entertained by the doctors for my recovery. My wife, being a member of the Church of Jesus Christ of Latter-day Saints, advised me to be administered to. This was also my own wish as I knew I was in a very bad condition. As soon as Elders L. V. Toolson, A. C. McCombs and A. Frewin placed their hands upon my head I felt the pain leave me; the healing power was so strong that I knew I would get better. For my recovery I am truly thankful to my Heavenly Father, and also to the elders for the kindness they have shown to me."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXIII.—Israel.—The Dispersion.

Text: We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes, etc.—Articles of Faith, 10.

Note: In order that we may the more profitably study the gathering of Israel, this lesson on Israel's dispersion is first introduced.

I. "Israel," both a name and a title.

1. Its origin (Genesis 32: 28; 35: 9, 10).
2. Its later application:—came to be applied to all the descendants of Abraham through Isaac and Jacob, with each of whom the Lord had made covenant (Genesis 12: 1-3; 17: 1-8; 26: 3-4; 28: 13-15; I. Samuel 5: 1; Isaiah 48: 1; Romans 9: 4; 11: 1).

II. The nation divided about 975 B.C. at the death of Solomon.

1. The kingdom of Judah comprised the tribe of Judah and part of the tribe of Benjamin.
2. The kingdom of Israel comprised the other ten tribes.

III. The dispersion foretold.

1. Bible prophecies (Lev. 26: 27, 28, 32, 33; Deut. 4: 27; 28: 25, 37, 64; I. Kings 14: 15; Amos 7: 17; 9: 9; Zechariah 10: 9).
2. Book of Mormon predictions (I. Nephi 10: 12, 13; 22: 3; 13: 14, 39; 14: 14; II. Nephi 1: 11; III. Nephi 10: 7; 16: 4; 20: 27).

IV. The fulfilment of these predictions recorded.

1. Bible declarations (II. Kings 17: 5, 6; 18: 9-11; compare with I. Kings 14: 15; Zechariah 7: 14; Jer. 8: 3; Hos. 7: 8; II. Chron. 26: 17).
2. Book of Mormon declarations (I. Nephi 22: 4; II. Nephi 6: 8; Ether 13: 11).
3. History other than scriptural records the fulfilment of the dread predictions of the dispersion.

V. The Ten Tribes.

1. Commonly called the Lost Tribes.
2. Kingdom of Israel, as distinct from the kingdom of Judah, was terminated as far as history is concerned, by the Assyrian captivity, 721 B.C.
3. Their journey was northward (Jer. 3: 12; 16: 15; 23: 8; 31: 8; compare Doc. and Cov. 133: 26, 27).
4. They were to be visited by Jesus Christ after His resurrection (Book of Mormon, III. Nephi 15: 15; 16: 1).

General reference: The Articles of Faith, Lecture XVII.

WORK.

Work! What is life but work? and work is life.
With man, an inward prompting that impels
The forces of his being to one end:
And in the concentrated strength of mind
Is all improvement, even as the drops
Of rain that swell the current of the stream,
And aid its strength, until the pond'rous banks,
And large o'erhanging trees, yield to the flood;
So do obstructive superstitions fall
Before the oneness of the modern mind,
Whose current, swollen by recorded thought,
Doth undermine false-fronted prejudice.
The Godlike part of us can hardly cease
From work, for in our senseless hours of sleep,
What labored dreams will fancy build
Upon the hard foundation of our couch!
Of work, whose fruit is beauty, and in painless joy,
Witness the toiling shrubs whose leaves prepare
The scented blossoms of our meads and hills;
Or with rare work, distill the subtle juice
That fills the bloomy skins of purple grapes.
What else is life but work? A life of deeds,
Or greater still, the labored master-thoughts
That fast impress the age in which they spring
With their eternal seals and lines sublime,
Whether on marble, or on yielding clay,
Or on the hard enduring metal's face,
To speak to ages of a task complete.

CHARLES EDE.

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